

W.3. 4224 e 57 49

Propositions

Relating to the

CONTROVERSY

Among the

DISSENTERS in the WEST.

Concerning the

TRINITY.

In a LETTER to the

Rev^d. Mr. *John Enty*.



L O N D O N :

Printed for T. BICKERTON, at the Crown in
Pater-noster-Row, and A. DODD, at the *Peacock*
without *Temple-Bar*. 1720. (Price 3d.)

will take time not to understand, yet it
was not my business to give. I received
it before now an error, but it was not
ably business to give it was a truth
I recommended it as such: And if it only
is a mind to lay his Proof before it Words,
it is not my fault it may meet with those
who will examine it. For my own part
every one knows my hands have been full
a long time, and my business has been to
redeem of Justice & Equity of Proceedings, it
did not oblige me to consider what
it was of truth. And therefore I only declare
it as a duty. Persecution must give me
leave to tell him, yet I have seen so much
of it practiced already by those of his opi-
nion, yet I may I hope think it will be
a prudent in me, when I speak my mind &
give my reasons, to do it without being
known: I am become a very noxious
person thro' of Glamm, yet I have been vi-
sited by me; I don't know but I must
innocent expression in it Words may be made
an handle of giving me trouble; Mr
Pierres Inform: for only's Defense
N 42, 43—

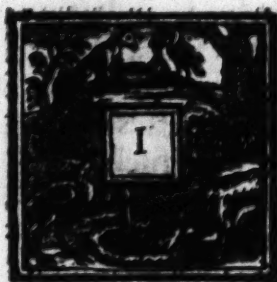


PROPOSITIONS, &c.
IN A
LETTER

To the REVEREND

Mr. JOHN ENTY.

Reverend SIR,



Could easily perceive by your late Piece against Mr. Peirce, that you are strongly persuaded not only that you are right in your Notion of the Trinity; but likewise that you are able to defend it, and therefore want to be writing in that Controversy. I suppose you expect that Gentleman will give you an Opportunity by his Reply to you: but as I have too good an Opinion of his Prudence, easily to believe he will do it now, when it may expose him to Danger,

A 2

as

as you are not yourself, by this Time, insensible; I have taken the Liberty to write to you without any Name, and so, I hope, without any Danger. 'Tis my earnest Desire that Truth may be sifted out, and I could not but think it was pity a Man so willing to write, should want a Handle. 'Tis possible this may draw me into a long Controversy; but I think I ought not to grudge any Pains for the Service of Truth. I design not any farther Address to you, than what is contain'd in this Introduction; and therefore shall here take Leave to desire your Answer may be as short as will consist with Clearness, and so I shall proceed to lay down my *Propositions*, when I have first assur'd you that I am

Your Humble Servant, &c.

PROPOSITION I.

There is but One God.

In this Proposition the Term *God* is manifestly to be understood in the most eminent Sense, as signifying a self-existent, or underived, independent, absolutely perfect Being. 'Tis allow'd, that in a lower Sense, *There are Gods many*, 1 Cor. viii, 5. not only false Gods, as the Deities were, which the Heathens worship'd; but such also, as might in a Sense be call'd truly Gods, they being so called by God himself in the Scripture. In the general both Sides are agreed concerning this Proposition; and indeed 'tis a first and fundamental Principle of all Religion, both Natural and Reveal'd. The wiser Heathens were sensible of it, and 'tis often expressly asserted in the Old and New Testament. However 'twas not unnecessary to take Notice of it, because as 'tis
such

such a first Principle, it ought to be made a Standard to all other Principles and Assertions, and nothing is to be admitted for Truth, that is in the least inconsistent with it.

PROPOSITION II.

The Father of our Lord Jesus Christ is the One God.

Nor do our Adversaries deny this Proposition, it being plain in the Holy Scriptures: But then they tell us, that there are others beside him who are the One God, as well as he. I add therefore,

PROPOSITION III.

That the Father of our Lord Jesus Christ is alone the One God.

Here begins our Difference, our Adversaries asserting, that not the Father alone, but that He and the Son and Holy Ghost are together the One God. Now, as the Unity of God is a most certain Principle both of Natural and Reveal'd Religion, nothing that does in the least seem to contradict it, or to be inconsistent with it, ought to be allow'd to be true, unless it be most plainly and expressly revealed in the Scriptures. When I think of God, I think of one intelligent Agent or Being: but to say, that one intelligent Agent or Being is three intelligent Agents or Beings, is *seemingly* (not to say, as I might, *manifestly*) a Contradiction. I cannot therefore be bound to believe, that more than one such Being can be the One God, unless I find it expressly declared by God himself. But is there any thing like this in the Scripture? Our Saviour most expressly asserts the Father only is the true God, and that in Contradiction

to himself, *John xvii. 3. That they might know THEE [the Father to whom he is praying] the only true God, and Jesus Christ whom thou hast sent.* Why should he not have said, That they might know thee, myself, and the Holy Ghost to be the true God, if he had known that to be Truth?

Nor is *St. Paul* less express, where he is professedly treating of the Unity of God, and we might expect, if any where at all, that he should most clearly inform us, who the One God is, *1 Cor. viii. 4, 5, 6. We know that an Idol is nothing in the World, and that there is none other God but One. For though there be that are called Gods, whether in Heaven or in Earth (as there be Gods many, and Lords many) yet to us there is but one God the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* If the Apostle understood this Matter, as there was but one deputed Lord of all, and that was Jesus Christ; so there was but one Supreme God, and that was the Father. Nor would he have express'd himself as he has done, thereby to lead us into a dangerous Mistake (as 'tis now call'd) had he apprehended that the Father, Son, and Holy Ghost were the one God; but he would have said as much as 'twas very easy for him to have done. So again he distinguishes the *One God and Father of all*, from the *one Spirit*, and the *one Lord*, *Ephes. iv. 4, 5, 6.* We have therefore the most express Assertions both of Christ and his inspir'd Apostle, that the Father only is the one God. And if our Adversaries can produce so much as one Text of Scripture, that says the Father, Son, and Spirit constitute the One God, or wherein the Term God can be plainly prov'd to denote more than one of these three Persons, I will honestly yield them the whole Cause. But if they are not able to do this, as I am well satisfy'd they are not, they

they ought not to expect we should without Scripture Assertions, advance their fallible Reasonings into Articles of Faith, and at the same Time seem to give up a certain fundamental Article of all Religion.

PROPOSITION IV.

The WORD, or LOGOS, was an Intelligent Agent or Being, distinct from the One God, the Father.

One would think this Proposition should not be in the least question'd by those that read, understand, and believe their Bibles. When St. John tells us, Chap. i. 1. *The Word was with God*; can we think he means, that the WORD was with himself? Is there any Sense in such an Expression? Or if there be, is it any Thing that a Person of the lowest Capacity needs to be told? Can any one need to be told that a Being is with itself? Should we not count a Person ridiculous, that should talk after such a Rate? And shall we give Way to the Thought, that an Apostle, under the immediate Direction of the infallible Spirit, should be capable of using such a superfluous, needless Expression? When the same Person says of him, ver. 18. *That he was in the Bosom of the Father*; does he mean, that he was in his own Bosom? Does not this bespeak him and the Father to be two really distinct Beings? When God is said to *create all things by him*, Ephes. iii. 9. Heb. i. 2. Is this only to amuse us? Is the Meaning, that God created all Things himself immediately, without the Intervention of any one by whom he made them? When Christ says of himself, John vi. 38. *I came down from Heaven not to do my own Will, but the Will of him that*

that sent me; can he be thought to mean, that he was both the Being that sent, and was sent? Had he that came down from Heaven, and he that sent him, each of them a distinct Will, and could they yet be but one intelligent Agent or Being?

I am sensible what uses to be said in answer to this, *viz.* That the Son is the same Being indeed with the Father, but is a distinct person from the Father. But as this is a Distinction of Men's own making, and not deliver'd in the Scriptures, they are desired to explain what they mean by it. Till they do this, the Talk of a Person is a mere Sound, and the Notion we must have of it must be wholly chimerical. Besides, whoever is sent must be a real Being, and if the Being of the Son and of the Father is the same, the Being of the Son cannot be sent, but the Being of the Father must be sent also.

PROPOSITION V.

To assert, that the Son is the same Being with the Father, is really an asserting, that he is the Father, and consequently is a denying, that he has any Existence of his own.

I confess their Notion is intelligible, who hold, that the Son signifies only the humane Nature of Christ, under the special Influence and Direction of the Supreme God. There is no Contradiction in the Terms of this, which I take to be the *Socinian* Assertion: but it appears to me a Contradiction to the whole Tenour of the Gospel. His being with the Father, in the Bosom of the Father, his having a Glory with the Father before the World was, his being employ'd by the Father in creating all Things, and his coming down from Heaven not to do his

his own, but his Father's Will; these Things, I say, as much bespeak him to be a distinct Being from the Father, as Words can well do it. Nor can I fall in with the common Opinion, because it seems to me to overthrow the whole Scheme of the Christian Religion, upon which all my Hopes are built. I would not be understood to insinuate hereby, that the Persons I oppose have any Design against Christianity; I doubt not they judge quite otherwise. But this appears to me to be the true Consequence of their Doctrine, and so 'tis like to appear, 'till they shall be able to give a sensible Account how they reconcile their Notions with the Scheme of the Gospel.

It looks indeed plausible, when Men shew a Concern to advance the Honour of Christ, to whom we are under such unspeakable Obligations, and therefore represent him as the One God: but then it ought seriously to be consider'd by them, whether this Honour they would give him be real. While they speak of him as the Supreme God, and the same God with the Father, the Honour they give is only given to the Father; but unless they conceive of him as a distinct Being from the Father, they really give him no Honour at all. They may indeed honour the humane Nature of Christ, but beside that they honour not any Nature, but that of the Father.

I wonder this Consideration does not a little abate the Zeal and Eagerness of our Adversaries in this Quarrel. We are all agreed, that Christ was a Man, and there was a special Presence of the Supreme God (that is, according to our Notion, of the Father) with his humane Nature. I don't see that our Adversaries do really hold any more than this. But we farther say, there was beside the Presence of the Father a

special Inhabitation of a distinct intelligent Agent or Being, the Logos or Word, who was not the Father. And why should they be so angry with us for this? Do not many among them see a Necessity to allow somewhat of this Nature? Why else do they shew themselves so fond of a strange Notion, of our Saviour's having a Soul which existed before the World was? Why should they be so displeas'd with us, that instead of talking of such a pre-existent Soul, never once mention'd in the Scripture, we speak of a more noble and excellent Nature belonging to him, choosing to express ourselves in Scripture-Terms, and calling that Nature the *Logos*, or Word of God? For, as to the Presence of the Supreme God with, and his Influx upon, the Man Christ Jesus, let them suppose it as extraordinary as they please, we have no Controversy with them.

PROPOSITION VI.

That the Term God is not so appropriated to the Supreme God, as never to be attributed to other Beings.

This Proposition is obvious both with Respect to Profane and Sacred Writers. The wiser Heathens who acknowledg'd but one Supreme God, yet did not stick to give that Name to other Beings or Powers, whom they judg'd inferior and subordinate to him. Nor is the Proposition less certain with respect to the Sacred Writers, which 'tis our principal Business to take Notice of.

Thus God himself says to *Moses*; *Exod. iv. 16. Thou shalt be to him (that is Aaron) a God.* Our Translators have in their abundant Care render'd it, *Thou shalt be to him instead of a God.* But the *Hebrew* Expression is the same that God frequently

(II)

quently uses concerning himself, as particularly, Chap. vi. 7. *And I will be to you a God.* And let me here observe by the Way, that as it appears from this Place of Scripture not to be absurd to speak of one who is not the Supreme God, but only has a delegated Power and Authority from him, as being a God to a Person; so it can be no Proof of Christ's being the Supreme God, that *Thomas* said to him, *my God.* Again, God says to the same *Moses*, Chap. vii. 1. *See, I have made thee a God to Pharaoh.* Again; Chap. xxi. 6. *His Master shall bring him unto the Gods.* Chap. xxii. 8. *If the Thief be not found, then the Master of the House shall be brought to the Gods.* Ver. 9. *The Cause of both Parties shall come before the Gods, and whom the Gods shall condemn, he shall pay double.* Ver. xxviii. *Thou shalt not revile the Gods, nor curse the Ruler of thy People.* In all these Places in the two last cited Chapters, the Term *God* is used for *Judges*, and so 'tis render'd in our *English*, in all but the last of them, but in the *Hebrew* 'tis *Gods*, and so our *Old Translation* informs the Reader in the Margin, though our present Translation takes no Notice of it. In the same Sense is the Word used, 1 Sam. ii. 25. *If one Man sin against another, the Judge [Heb. God] shall judge him: but if a Man sin against the Lord, who shall instruct him?* Where, by the Way, we have the Name *God* in the plural join'd with a Verb singular עוֹלָם אֱלֹהִים which is a clear Evidence of the Weakness of the Argument which some use to prove a Trinity in the Godhead, from that Use of the Word עוֹלָם.

Again, Deut. x. 17. *For the Lord your God, he is the God of Gods, and Lord of Lords.* Dan. xi. 36. *He shall exalt and magnify himself above every God, and shall speak marvelous Things against the God of Gods.*

In the *Psalms* likewise is the Term *God* frequently used for others beside the Supreme *God*. So, *Psalms* viii. 5. *Thou hast made him a little lower than the Gods, or the Angels, as we render it with the Apostle, Heb. ii. 6. Psalms* xcvi. 7. *Worship him all ye Gods, that is, all ye Angels, Heb. i. 6. Thus, Psalms* cxxxviii. 1. *Before the Gods will I sing Praise unto thee, that is before the Angels, as the Seventy render it. To which I suppose St. Paul might refer, when he urges upon Christians a decent Deportment in the Worship of God, because of the Angels, 1 Cor. xi. 10. Thus Psalms* lxxxvi. 8. *Among the Gods there is none like unto thee, that is, as the Chaldee explains it, among the glorious Angels. Again, Psalms* lxxxii. 1. *God standeth in the Congregation of the mighty, he judgeth among the Gods, Ver. 6. I have said, Ye are Gods, and all of you Children of the most High. This our Saviour explains, John* x. 34, 35, 36. *Is it not written in your Law, I said, ye are Gods? If he called them Gods to whom the Word of God came, and the Scripture cannot be broken: Say ye of him whom the Father hath sanctified, and sent into the World. Thou blasphemest; because I said, I am the Son of God? A*

1. *Commission therefore from God, is, according to the Scriptures, a just Reason for a Person's having this Title given him. And since it does not appear that all the Angels have a constant stated Authority and Dominion committed to them by God, however they are occasionally employ'd by him; and yet this Name is given to them all, Psalms* xcvi. 7. it seems necessary to suppose there is another Reason, why such as are not the Supreme *God* may have this Title of *Gods* bestowed upon them; and that is, the transcendent Excellency and Strength of any Beings.

2. *And both these Reasons are abundantly sufficient to justify our Saviour's being called God, even*

even upon the Supposition of his not being the Supreme God. By all this it appears, that the producing Texts wherein he is called God, is not enough to decide our Controversy; unless it can be proved, that he is called God in the same Sense that the Father is, or that he is the One God.

PROPOSITION VII.

Christ is not represented in the Scriptures as equal to God.

I think 'twould be very unreasonable for any one to attempt to confute this Proposition by the Testimony of the *Jews*, who when they had a Mind to kill our Saviour, cavill'd at his Words; and because he said, *God was his Father*, would needs have it that he *made himself equal with God*, *John v. 18*. Their Way of Reasoning was very absurd, and such as our Saviour's Assertion did not give them any Ground for. Besides, 'tis disclaim'd by him in his Answer, when he saith, and that solemnly, *Verily, verily, the Son can do nothing of himself*. This would have been Blasphemy, if it had been said of the Father; and yet here he still speaks of himself as a Son. And let any one judge, whether Christ would be understood to make himself equal with God, when he represented himself as a Son, who could do nothing without God his Father.

There is another Text commonly alleg'd as an Assertion of Christ's being equal with God, and were our Translation just, would be home to our Adversaries Purpose; *Phil. ii. 6. Who being in the Form of God thought it no Robbery to be equal with God*. But this Text is given up by many of the most learned of our Adversaries, who own it should be render'd, *Who being in the Form of God, did not assume to be equal, or like*

like to God. And since our Version at the best is very doubtful, no Stress ought to be laid upon it; nor can we reckon such a Text sufficient to decide what is an Article of Faith. I think therefore, 'till some other plain Assertions are produced from Scripture to the contrary, the Truth of the Proposition ought to be allowed.

PROPOSITION VIII.

The same absolute Perfections are not ascribed to Christ, which are to the Father.

Christ is never represented as underived, unbegotten, or independent; but always as begotten of the Father, receiving all by a Communication from him, as living by the Father, and acting by a Power derived to him from the Father. Nor is it less evident that he had not of himself the same Knowledge as the Father, since there was a Day and Hour which the Father only knew, and the Son did not.

PROPOSITION IX.

When the same Works are attributed to the Father and the Son, the Scripture leads us to consider them not as done by both in the same Manner; but by the Father as the primary and principal, and by the Son as the secondary Cause.

Thus for Instance the Creation of the World is sometimes ascribed to the Father; and sometimes to the Son: but the Manner in which this is to be understood, is to be learn'd from those Texts which speak of the Agency of both together: such as *Eph. iii. 9.* God created all Things

Things by Jesus Christ. *Heb. i. 2.* By whom also he made the *Worlds*. The like may be observed concerning the new Creation, and the Work of our Salvation, of the giving the Holy Spirit, and of judging the World, &c. And in general, we may say, there is no Work which our Saviour did of himself. Let any one produce a Text where the contrary is asserted; or where 'tis imply'd, that our Saviour did any thing without a Power derived from the Father.

PROPOSITION X.

The *Logos* or Word was not barely related to humane Flesh, but was truly made Flesh by inhabiting and dwelling in Flesh, and actuating it.

Many now suppose, that the Incarnation of Christ consisted only in the Word's becoming related to the human Nature; but as to any proper Union of the Word with Flesh, if they don't wholly deny it, they speak very doubtfully of it. I take this to be a great Error, and contrary to the following Texts of Scripture: *John i. 14.* The Word was made Flesh. *Rom. viii. 3.* God sent his Son in the Likeness of sinful Flesh: *Gal. iv. 4.* But when the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law. *Phil. ii. 7, 8.* He made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men: And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, &c. *Heb. xi. 14.* Forasmuch then as the Children were partakers of Flesh and Blood, he also himself took part of the same.

Had his Incarnation only lain in a Relation to Flesh, there had been no Need of his coming down from Heaven; for a Relation there might have been between him and Flesh without it.

St,

St. John warns Christians against some such Error as this, 1 John iv. 1, 2, 3. *Beloved, believe not every Spirit; but try the Spirits, whether they be of God: because many false Prophets are gone out into the World. Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the World. And again, 2 John 7. For many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh. This is a Deceiver and an Antichrist.*

PROPOSITION XL

The Authority and Dominion which belongs to our Saviour, does not arise immediately and necessarily from any essential Right of the *Logos* or Word, and so from the Union of the *Logos* with humane Flesh, but from the Gift of the Father.

I think this Proposition is certain, because the Scripture no where, at least that I know of, grounds his Authority upon any thing besides the Gift of the Father. I desire they who assert the contrary would produce so much as one clear Text to maintain their Opinion. I shall not in this Case much regard any thing but plain Scripture Testimonies: especially shall I be little mov'd with the Discourse of any, who beg the Thing in Question, or will argue upon the Supposition of Christ's being the Supreme God, before they have fully proved that he is

I would

I would farther here, for the Sake of such, take notice of a Difficulty in their Scheme, which it seems highly necessary they should clear; and that is, That if the Authority of Christ was owing to his being the supreme God, it must so necessarily and essentially belong to him, and that in the highest Degree, as that there could be no possible Room for his having any Authority given to him at all. He could not possibly ever have been without supreme Authority; and a Gift of what a Person has, and cannot but have, would be very vain. If our Adversaries Opinion were true, his Authority and Dominion must necessarily result from his Nature as the supreme God; and the Authority of the Man Christ Jesus must, without any Gift at all, immediately flow from the Union of the two Natures; that is, it must necessarily belong to him when he dwelt in Flesh, as well, and as much, as before. Let it be supposed, as for ought I see it may, according to our Adversaries Notion, tho' I confess it cannot, according to mine; let it, I say, for once be supposed, That the Father had been incarnate: Can any one think that an Incarnation could have made the least Alteration in his Right to Dominion? Would he have needed any Gift of Authority from the Son and Spirit? So in like manner, if the Son were the supreme God, he could not be without supreme Authority, nor could he have any Authority communicated or delegated to him.

Besides, if the Authority of Christ resulted from the Supremacy of the *Logos* or *WORD* that was incarnate, he could not when incarnate have more Authority at one Time than at another; which yet we are sure is false in Fact, *All Power both in Heaven and Earth* being peculiarly given to him at his Resurrection, *Matth. xxviii. 18. Philip. ii. 9.*

PROPOSITION XII.

Christ is to be worshiped.

In this Proposition both Sides are in the main agreed; and the Thing is evident by various Texts of Scripture: some of which I shall have occasion hereafter to mention.

PROPOSITION XIII.

Jesus Christ in both Natures, and not in one only, is to be consider'd as the Object of that Worship which Christians are to pay to him.

Our Adversaries care not to speak plainly concerning this Matter. The Notion they have of Worship, and upon which they would establish their Scheme, will not allow that Worship is to be given to any but the Supreme God; and 'tis acknowledg'd that the humane Nature of Christ is not the Supreme God; and therefore the natural Consequence of their Opinion is, That the humane Nature of Christ has no Interest or Concern in our Worship. Hence when they are urg'd, they sometimes avoid explaining themselves, and at other times deny that their Worship has a Respect to the humane Nature of Christ, but say they worship the Divinity thro' the Humanity. But if we follow the Direction of the Holy Scriptures, rather than the uncertain Fancies of Men, we cannot well avoid acknowledging the Truth of the Proposition. The Object of our Worship is Jesus Christ; and certainly that Name includes both his Natures: and what can be plainer, than that we are to consider him in both as the Object of our Worship? Let the Words of the Apostle concerning Christ Jesus be here weigh'd. *Philp. ii. 8, 9.*

10. *Being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a Name above every Name, that in the Name of Jesus every Knee should bow, &c.* The Person then who was obedient unto Death, the Death of the Cross, who was crucified, and was capable of being exalted, and actually was highly exalted, and had a Name given him above every Name, (which things cannot be said of the Father) he, I say, is here represented as the Object of Worship.

Thus our Saviour also, *John v. 22, 23. For the Father judgeth no Man, [viz. immediately] but hath committed all Judgment to the Son: that all Men should honour the Son, as they honour the Father.* Now to whom is it that the Father hath committed all Judgment? Is it not to the Man Christ Jesus? Does not our Saviour shew, this *v. 27.* where he says, *The Father hath given him Authority to execute Judgment, because he is the Son of Man?* How commonly do our Adversaries plead, that 'tis the humane Nature of Christ that is to judge the World, urging that Text, *Acts xvii. 31. He hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordain'd; whereof he hath given Assurance to all Men, in that he hath raised him from the Dead?* If then all Judgment is committed to Jesus Christ as Man, it must follow from the Text in *John*, that we are to honour the Man Christ Jesus, as we are to honour the Father; and consequently our Worship and Honour is to be directed to Christ in both Natures.

PROPOSITION XIV.

The grand Reason the Scripture gives, why we are to worship the Son, is, because

the Father has appointed us to do so, and has given him a Right to our Worship.

In this Proposition I do not consider the Reason of the Father's Appointment. Had not Christ been a Person of transcendent Excellencies no doubt the Father would have never order'd us to pay him such Honour, as he has in the Gospel. But all that I consider here in this Place is, the *formal Reason* why we are to worship Christ, which appears to me to be no other than what is assign'd in the Proposition, the *Appointment* of the Father. That this is one Reason for it, is evident from the Texts cited under the foregoing Proposition. They who are positive in asserting, that 'tis not the only one, ought to produce Places of Scriptures, where the Worship which Christians are to give to Christ, is founded upon some other Consideration. I would desire our Adversaries to try if they can produce any one Text of Scripture, in which, according as their Scheme requires, we are directed or injoin'd to worship Christ, because he is the Supreme God.

PROPOSITION XV.

All the Honour and Worship we are to give to Christ, ought to be ultimately refer'd to the Father, and to terminate upon him; and consequently is not supreme, but subordinate Worship.

This is evident, because, 1. The formal Reason of our giving it to him is the Command of the Father, and therefore is an Act of Obedience to the Father. If the only Reason of our giving it was, because the Son claim'd it, or because he claim'd it for himself, and not for the Glory of his Father, as an higher End, then our Worship would ultimately terminate upon the

the Son : but since Christ claims it only by Virtue of the Father's Grant, and seeks not his own Glory chiefly, but the Glory of him who sent him, our Worship must necessarily be terminated in God the Father.

2. There is no Worship we are directed to pay to Christ, wherein he is not to be consider'd as the Mediator, by whom we are to come to God : and certainly God must be the ultimate and chief Object of all such Worship.

3. St. Paul is most express in thus referring all the Worship we give to the Son ultimately to the Father. Thus, *Phil. ii. 9, 10, 11. Wherefore also God hath highly exalted him, and given him a Name which is above every Name ; that in the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth ; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.*

PROPOSITION XVI.

The Holy Spirit is a Being distinct from the Father and the Son.

Our Adversaries grant he is a distinct *Person*, while they deny he is a distinct *Being*. But hitherto their Notion is unintelligible, because they dont let us know what they mean by a Person, that so we may understand how one and the same intelligent Being can be three intelligent Persons. I desire I may have one Reason produc'd from Scripture to prove, that the Father, Son, and Spirit are three distinct Persons, that will not with equal Certainty and Clearness prove them to be three distinct Beings. The same kind of Reasons, which are used in *Prop. IV.* to prove the Son to be a distinct Being from the Father, are easily applied here to prove the Spirit is a distinct Being from both. And besides, as he is a *Spirit*, he must necessarily be a distinct Being. PROP.

PROPOSITION XVII.

Tho' the Scripture doth not describe to us what the Nature of the Holy Spirit is; yet it represents him always as subordinate to the Father, and so likewise as subordinate to the Son, excepting in the Time of his Humiliation.

The Design of the Scripture seems not to be to describe to us the Essence of the Father, or of the Son, or of the Holy Spirit; but to give us an Account of their Excellences, Works, and Relations, &c. in Order to our understanding our Duty with reference to them. We seem hardly capable of understanding the Essence of any thing at all, at least none have yet attain'd this Knowledge; and 'tis likely that in this present State none ever will. 'Tis no Wonder then, that God design'd not to acquaint us what his own, his Son's, or Spirit's Essence is. We may clearly enough perceive these are three Spirits: but how poor a Notion have we what a Spirit is? The Design of the Scriptures is to represent God as a Being most wise, holy, just, true, good, and powerful; as our Creator, Preserver, supreme Lord, &c. that we may love, reverence, trust, and obey him, &c. And thus 'tis the Design of the same sacred Oracles to set forth Christ as most nearly related to God, his only begotten Son, the Anointed of God, as a most excellent Person, who, in Obedience to his Father, and in Love to us, has taken upon him our Flesh, and died in it, to reconcile us to God, &c. that so we may be brought to depend upon him as the only Mediator; and submit ourselves intirely to him, and come to God only by him. And in like Manner they do give us an Account of the Holy Spirit, for such Purposes as I shall mention hereafter.

But

But certainly nothing can be clearer, than that the Scripture always represents the Spirit as subordinate to the Father ; since he is not only called the *Spirit of God*, the *Spirit of the Father* ; but since he is represented as *promised*, *given*, and *sent* by the *Father*.

And that he is now subordinate, or inferior to Christ is evident from the same kind of Arguments, as he is called the *Spirit of Christ*, is said to be *sent by Christ* (tho' from the Father) and as he is now Christ's Agent in the World, &c.

I hope none will wonder at the Exception I make in the Proposition, of the Time of Christ's Humiliation : for it cannot reasonably seem strange, that when the *Logos* was so abased, as to be made lower than the Angels, that he should likewise be thought then lower than the Holy Spirit.

PROPOSITION XVIII.

The Scriptures give us an Account of the Works and Operations of the Holy Spirit.

His Works are such as these : that he moved the holy Men who wrote the Scriptures, form'd the Flesh of Christ of the Substance of the Virgin *Mary*, was the Conductor of Christ through his Life, is the Worker of Miracles, and the Sanctifier of all the People of God, all holy Dispositions being his Fruits, &c.

PROPOSITION XIX.

The Scriptures represent to us what our Duty is with respect to the Holy Spirit.

We are to pray to the Father to give his Holy Spirit to us ; we are to believe the Word which he moved holy Men to deliver ; we are to be careful not to resist, grieve, or quench him ; but are to *live in the Spirit*, and to *walk in the Spirit*, that is, to order our Lives according to his Word, and under his Influence. We are likewise directed to
bap

baptize in his Name, and may bless in it also : but we are nowhere directed to pray, or solemnly ascribe Glory to him.

Our Adversaries pretend that Worship is due to Christ, as the Supreme God ; which if true, could not in the least be alter'd by his Incarnation ; and yet we find the Scriptures expressly direct us to pay Worship to him : why should we not expect to meet with the same Direction concerning the Honour we are to give to the Holy Spirit ? Is it reasonable to suppose the Holy Spirit would be guilty of such a strange Omission, as this must be, with reference to himself ? Can it be thought, that there is any Worship to be paid to him, which he has nowhere told us is our Duty, or of which he has not left us the least Hint in Scripture, that it was ever practised by good Men ?

I think, I may very safely upon the whole conclude,

PROPOSITION XX.

That the true, and most proper, and indisputable Order of Christian Worship is, when 'tis directed to the Father, thro' the Son, by the Spirit.

I can see no Room there is for any Christians to make a Doubt, whether such Worship is fit for them to join in : it must at least be unexceptionable, while any other may well be scrupled. I need not say how perfectly agreeable this is to the Scheme I have advanced, as well as to the whole Tenour of the Gospel ; and how irreconcilable 'tis to the mysterious Scheme of our Adversaries. I am very sure 'tis consonant to what St. Paul delivers, *Eph. ii. 18. For through him [Christ] we both [Jews and Gentiles] have an Access by one Spirit unto the Father.*

